RVLES

OF THE ENGLISHE

SODALITIE,

of the Immaculate Conception of the moſtglorious Virgin MARY

MOTHER OF GOD,

In the Englishe Colledge of the Society of

IESVS In Louaine.

AT MACKLINE,

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BIBLIOTHECA·BODLEIANA

The Common Rules.

FIRST PARTE.

What those of the Sodalitie are to obserue towards themselues.

1.

THIS *Congregation* or *Sodalitie* being instituted & founded vnder the protection of the euer B. Virgin Mother of God, & vnder the title of her immaculate *Conception*, Let all admitted thereunto, procure with all diligence to become singuler in the deuotiõ of this Queene of heauen, & especially of this mysterie of her immaculate *Conception* which is the roote & origẽ of all her other admirable misteries.

2. The end of this *Sodalitie* is (by the direction of the Fathers of the

Society of *Ieſus*,) firſt: that euery one therof giue himſelf with all diligence, to the helpe & ſpirituall profite of himſelfe & of his family: ſecondly that euery one likewiſe exerciſe charity in the workes of mercy corporall & ſpirituall towards his neighbours, according to his ability & commodity & as occaſion ſhalbe offered; but aboue all the proper & peculiar exerciſe to be vndertaken of this *Sodalitie*, is to ſettle peace amongſt enemies or ill willers, & to appeaſe diſcordes, & quarrels, diſſentions & diſagreementes eſpecially betwene Catholiques of our nation, and as concerning thoſe perſons and in thoſe caſes wherin it is to be feared ſome great damage may enſewe: Lett therefore, thoſe of the *Sodalitie* cherefully goe about with dexterity and prudence, to vnderſtand and obſerue ſuch chaunces as happen

where they liue, & make the Father of the *Sodalitie* acquainted therewith, to the end they may haue his particuler counſell, and direction, keepinge alwaies in memory theſe wordes of our Sauiour; *Beati pacifici, quoniam filij Dei vocabuntur*, & that it was the peculiar office of the ſonne of God when he came into this world to make peace betwixt the deuine Maieſtie & man, & amongſt men themſelues. Wherefore thoſe to whome (by the *Sodalitie*) it ſhal bee geuen in charge to make vnion and peace, let them haue regarde to doe it with great charitye and circunſpectiõ, to the end the difficultie be not increaſed which ordinarily falleth out (if care be not vſed) in this importãt & holy worke: Let them procure likewiſe to haue by them ſome treatiſe of fraternall loue & charitye, ſpeaking of peace, and concorde with their neighbours; of louinge

our enemies; of pardoninge iniu-ries, & rendering good for euil to our brethren: And let them ma-ke familiar to themſelues ſome li uely and efficacious reaſons to in-duce men thereunto, whereof they may afterwards in occaſi-ons & occurrences make vſe.

3. The better to attaine this en-de of the *Sodalitie*, theſe may be moſt ſecure and forcible meanes praier, (eſpecially *mentall*) *the fre-quentation of Sacraments*, (a thinge ſo profitable & neceſſary, to obteine victory of the fleſhe worlde and deuill) *diligence in abteininge vertue & Christian perfection, recollection ſo-metime in ſpirituall Exerciſe, Mortifi-cations*, eſpecially ſuch as by the Father of the *Sodalitie* ſhalbe iud-ged moſt expediet for the ſeruice of God, & their owne profite.

4. All are at leaſt once euery Moneth to *confeſſe*, & afterwards in their *Oratorie to cõmunicate* euery firſt Sunday in the Moneth, & on

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al the principall feasts of our *Saviour*, & the *B. Virgen*, on the feaſte of *All Saints*, and of the *Apoſtles*, It is left notwith ſtandinge free to euery one to doe it more often for his greater profite, & the greater edification of others, as true mẽbers of this *Sodalitie*; And as it is lawfull for euery one to chuſe for his *Confeſſor* him who may be for his greater content, ſo it is likewiſe conuenient, that he haue one certeine, & ordinary.

5. Euery one ſhall ſpend a quarter of on hower in *Mentall prayer* euery day in the morning, ſo ſoone as he riſeth, (for that this time is better & more certeine) or the eueninge before ſupper, or ſome other time which ſhalbe muſt conuenient, taking for his *Meditatiõ* ſome pointe of the life or paſſion of *Christ* our *Saviour*, chiefly accordinge to the order of the *Roſarie*: And for this ende it willbe meete, that euery one haue ſome

ſpiritual booke of meditations, taking for his vſe thoſe poinctes, which the Father of the *Sodalitie*, or his *Confeſſour* ſhal iudge fitteſt for his greater profite.

6. Euery one ſhal ſay euery day ſeuen *Paters* & as many *Aues* in honour of the 7. ioyes of our *B. Lady*, that ſhe may obteyne for vs the 7. giftes of the H. Ghoſte, & his holy grace; hee ſhal alſo pray for his owne ſaluation, the helpe of ſinners, the Exaltation of the holy Churche, the increaſe of the *Sodalitie*, for thoſe which are in mortall ſinne, or in diſſention, & for the ſoules of the faithfull departed. On Saterday they ſhal ſay moreouer the hymne *O gloriosa Domina* with the verſicles, & prayer of the Conception: And all are to knowe, that by ſayinge theſe 7. *Pater noſters*, and 7. *Aues* in ſome Church of the *Society* of *Ieſus*, or in ſome other, (where there are no Churches of the ſaid Societie,

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they gaine all the *Indulgences* that on thoſe dayes are to be gayned in any Churche, either within or without the wals of *Rome*.

7. All are to heare *Maſſe*, as neere as they can, euery day (though it be not a holie daie) for it is a thinge verie fruitfull; But when by reaſon of ſome neceſſitie, or hinderance of moment they cannot doe it, let thē in place of hearinge *Maſſe* performe ſome other deuotion; And while they heare *Maſſe*, let them obſteine from talkinge with others, & procure to be attentiue, with much reuerence, both interriour & exteriour: Let them alſoe frequente ſermons, diuine office, and often viſite holy places.

8. Let euery one accuſtome him ſelf, to make euery eueninge before he goe to reſte, the *Examen of conſcience*, according to thoſe fiue pointes conteyned in the forme of the general *Examen*, for which

ende it is conuenient that each haue one by him ether printed or written.

9. Euery one according to the direction of his *Confessour*, or of the Father of the *Congregation* (with whome for this purpose it wilbe conuenient sometimes to deale, & treate familiarly out of the times of *Congregation*) must attende to the mortification of his passion, especially of those with which he is ordinarily molested, to which, will greatly helpe the *particuler Examen*, ordeyned for the rootinge out of vices & defectes, as the said Father shall further instructe him

10. Let euery one afforde some tyme for the readinge of *spirituall Bookes*, the which is a great furtherance to prayer, and of great helpe in all other vertuous exercises: And it willbe conuenient that euery one aske the iudgemēt of the Father or his *Confessour* con-

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cerninge the choyſe of bookes moſt agreeable to his particuler defects.

11. Let them procure often to deale with the Father of the *Congregation* of the means to atteyne vertue, and the wayes to knowe the temptations of our ghoſtly enemy for their defence, & victory ouer them, for which purpoſe it wil auayle much to make choyce of ſome particuler faſte in the weeke (beſides thoſe of obligation) or ſome other ſorte of mortification.

THE SECOND PARTE.

What thoſe of the Sodalitie are to obſerue towards their Superiours.

12.

THey ought in generall & in particuler to honour, & reuerence the Father of the *Congregation*, as their common Father, may

diſpenſe with the Rules, cuſtomes, & ordinances, when, & as far forth as he ſhall iudge expedient. Wherefore it is conueniēt nothinge of moment be handled in the *Congregation*, without his knowledge, & conſent.

13. They ſhall honour alſo and beare all reſpecte to the *Prefect* of the *Congregation*, whome, as the head thereof all muſt promptly obey in thinges belonginge to the ſeruice of God, and good of the *Congregation*. They ſhall not bee wantinge alſo to honour and reſpect the 2. *aſsiſtants*, as chief next to the prefect and allotted to him for his aide and aſſiſtance in the gouernement, which they ſhall likewiſe performe towards all the reſt of the *Officers* in thinges belonginge to their offices.

14. All muſt accepte with due promptnes & humilitie the *penaūces* & mortifications which ſhalbe enioyned them, be they for their

defectes,

defectes or exerciſe of vertue and ſhall fullfill the ſame ſhewing deſire of amendment: Likewiſe when they ſhalbe reprehended, or corrected by the *Father* or *Prefect*, they moſt heare it patiently, & humbly.

15 When to any one ſhalbe aſſigned any office, or a buſines geuen in charge by the *Father* or *Prefect*, or from the *Congregation*, he is to accept it with all charity, & readines, and without excuſe, procuringe the execution thereof with conuenient diligence. And if after mature conſideration thereof, ſome difficultie ſhould occurr, let him preſente the ſame in priuate, to the end better deliberation may be taken.

THE THIRD PART.

What thoſe of the Sodalitie are to obſerue towards one another.

16.

LEt them procure to loue each other with true, and ſyncere affection, & ſo maynteine peace amongſt thẽſelues,& with others, & to remayne vnited each to the other with that ſtricte bond of charity, which beſeemeth true children of the moſt *B. Virgin*, & members of ſuch a *Congregation*, flyinge the leaſt occaſion of diſunion: And when by frailtie any thinge ſhould fall out betwene them contrary to this holy Inſtitute of the *Congregatiõ*, whoſoeuer ſhall come to knowe it, he muſt ſpedily giue notice to the *Father*, that as ſoone as may be, he prouide meete & conuenient remedie.

17. When any difference, or ſute for intereſt of goods, or other like cauſes ſhould happẽ amongſt thoſe of the *Sodality*, let it be procured with fraternall charitye by meanes of the *Father* & *Prefect*, that by way of agreement, or compro-

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miſe it be ended with all ſpeede, & loue poſſible.

18. When any of the *Sodalitie* ſhall fall in to ſickneſ, or other miſſortune of moment, care muſt be had that the *Father*, or *Prefect*, be warned as ſoone as may be, to the end they giue order he be viſited, ayded, & comforted by others of the *Congregation*, with ſuch charitable offices as are conuenient; And he to whome it appertey-neth may warne & appointe the reſt ſuch praiers as are to be made for his neceſſitie both corporall & ſpirituall.

19. When any of the *Sodalitie* ſhall *departe this life*, euery *Prieſt* of the *Congregation* ſhall ſay for his ſoule a Maſſe, the day of his death or when he hath firſt notice thereof (if it be poſſible) or as ſoone as may be, and the reſt (as ſoone as they can) muſt procure a Maſſe for him, & that (if it may be) at ſome priuiledged *Altar*, ap-

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plying the Indulgences, of beades graines, medalls, & the like graũted for the diliuery of ſoules out of purgatory. Moreouer in their *Oratorie*, after a Maſſe of *Requiem*, they are to ſay together the whole *Office of the dead*. Beſides for one whole Moneth thoſe of the *Sodalitie* muſt ſay euery day a *De profundis* for the ſoule departed with the prayer for the dead, & 3. *Paters* & 3. *Aues*. But from theſe ſuffrages are to be excluded ſuch as for beinge abſent without leaue at the times appointed are not written in the table of thoſe who frequente, as alſo thoſe, whoſe far diſtance wholy excuſinge them to frequente ſhall not for the ſpace of two yeares haue written to the *Sodalitie* with ſhewe of eſteme & accounte held therof. Beſides lett euery one remember to recommend in generall to our Lord in their prayers the ſoules of all the *Sodalitye* departed.

20. When *ſuffrages* are to be geuē or conſultation to be holde, or treatie to be made, for the receauinge of any into the *Congregation*, or for the election of *Prefecte*, *aſsiſtants*, *Conſulturs*, or other officers, or buſenes of that nature which require voyce, or conſultation, Let euery one procure to proceede without humane reſpect, with all freedome & ſyncerityе of intention, chooſinge alwaies them, whome in their conſcience they ſhall iudge meete for the purpoſe, hauinge only regard to the greater honour of God and common good of the *Sodalitie*.

THE FOVRTH PARTE.

What thoſe of the Sodalitie are to obſerue towards their neighbours.

21.

LEt them flie not only all ill *company* & all manner of occaſions,

caſions, which may bringe perill to their ſoules, as gaminge, and diſſolute places, procuringe to conuerſe often, and for the moſt parte, with ſuch as may be a helpe vnto them by their good examples. keepinge themſelues free from all vnbeſeeminge ſpeaches. from ſcandalous murmuringes, & other inconueniences the which (beſides the offence of God) diminiſhe the good name, & credite of the *Congregation*, & the fame of their neighbours; But let them alſo endeuour to be very exemplar in their words, life, & actions to the edification of their neighbours, & with all not to be wanting with charitable counſailes to exhorte them to vertue, and integrity of life, frequentinge of the Sacramentes, to meditation, & mental prayer, exerciſes ſo profitable for the good of ſoules: And finally lett them imploye themthemſelues willingly in the ſer-

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uice,& healpe of their ſaid neighbours aſwel tēporall as ſpirituall.

22. Theſe of the *Sodalitie* muſt not onelie be content to knowe well themſelues the Chriſtian doctrine, or catechiſme, but they muſt alſo procure that all their familie likewiſe knowe the ſame, aſwell their childerē & kindred, as alſo their ſeruauntes, & ſuch as dwel with them, to whome they muſt afforde a conuenient time to learne it, and to ſatiſfie all other obligations of chriſtian dutie; As to heare *Maſſe* euery Sonday and holie daie; To confeſſe and communicate at their appointed times exhortinge them to doe it many times in the yeare, & likewiſe to obſerue all the commaundemēts of God, & of the Holy Churche, prouidinge in the beſt manner poſſible, that in their houſe his diuine Maieſtie be not offended, nor yet that there be any occaſion thereof.

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THE FIFTE PART.

VVhat they are to obſerue towards the Sodality it ſelf.

23.

ALl muſt be dilligent in comminge to the *Congregation*, or *Sodalitie*, on thoſe dayes on which it is held, that is euery Saterday, & Sonday, and all the Feaſtes of our *Sauiour*, his glorious *Mother*, (of precepte) on the day of all Sainctes, & the feaſtes of the Apoſtles, which lighte vpon wenſday. And let them performe with attention & deuotion, the exerciſes of meditation, & mentall prayer, conference, diſcourſes, & other accuſtomed exerciſes of the *Congregation*, as the Father ſhall iudge the qualitie, & comoditie of time, buſines, occaſions, & particular needes of the *Congregation* to require.

24. Let euery one with all diligence endeuour to come in due

time

time to the *Congregation*, layinge aſide all buſines for the honour of God & his moſt glorious Mother, notwithſtandinge if any iuſt impediment ſhall happen to any, let him aduertiſe the Father, or Prefecte, & fayling herein lett him ſupplye it in the firſt *Congregation* followinge.

25. Although the mortificatiõs, penaunces, & other like ſecrets of the *Congregation* ought to remaine priuate amongſt thoſe only that be of it (vnles ſome one were to be enformed thereof, the which ſhould truly pretend, and were readie to enter) notwithſtãding it is not forbidden by this, to let anie one leade to the *Congregation* ſome frende which is not of it, to moue him with that good example to enter therein, ſo it be done with licence of the Father or Prefecte; but at ſuch times it is better to refraine from geuinge of penaunces, or mortifications to any,

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who ſhould not of himſelf demaunde them.

26. As for their places in the *Oratorie*, regarde is not to be had to any ſorte of precedencie, neither in the oratory it ſelf, nor in goinge out thereof, to auoyde all ceremonies, & ambition; And in their departure, let them vſe ſuch modeſtie & compoſition, in their gate, in their ſpeache, and all the reſt of their actions, that euery one may reape good example thereby & take notie of the profite made by their ſpirituall exerciſe of the *Sodality*.

27. Seeing thoſe of the *Congregation* come together purpoſely, to make ſome recollection, & ſequeſter themſelues for an hower & a half from worldly affaires, the better to vnite themſelues with God, they muſt keepe continuall ſilence in their Oratory, euery one attendinge to him ſelf, & abſtayninge from talkinge with

others,

others, euen of ſpirituall thinges, much more of worldly, curious, & vaine matters.

28. When Conference is made of ſpirituall matters, or other affaires are treated, let thoſe of the *Sodalitie* expecte till they be askt, neither propoundinge, nor anſweringe (if they be not demaũded) either in generall, or particuler. Yf notwithſtandinge any one of them for iuſt cauſes would ſpeake or propounde any thinge to the *Congregation* publiquely, lett him not doe it, without firſt hauing asked licence of the Father: And let them beware, in deliueringe their opinions, to diſpute & impugne, the ſayinges of others or to contende: But if in any thinge, one ſhould be of contrary iudgement to an other, and it ſhould ſeeme good to declare it, let him bringe his reaſons with modeſtie, and charitye, and with an intente that truthe may haue place, & that

that may be done which is beſte, flyinge all shewe of deſire to become ſuperiour in his owne opinion.

29 When any is to goe out of the Citty ſome long voyage, or to remayne abroade ſome long time let him acquainte the *Father*, or *Prefect*, & at due time lett him demaunde, or procure, that licence may publiquely be asked in his behalf in the *Congregation*, and let him take his parent of the Prefecte & of the Aſſiſtantes, that he may be admitted in other Congregations, & alſo to the ende that when he returneth, he may be acknowledged, & accepted of, in this *Congregation* without further teſtimony. Let him procure alſo in the place of his abode, to obſerue (as much as is poſſible) the Rules of the *Congregation*, & performe the exerciſes thereof, in particuler, their mentall prayer, examinatió of conſcience, purſute of vertue,

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frequentinge of the Sacraments, & exampie of good life, exercisinge them selues also in some workes proper to the *Congregation*, as in peace-makinge or other workes of mercie, and helpe of their neighbours. Let him remẽber also to pray often for the spirituall aduauncemẽt, & good progresse of the *Sodalitie*: as the *Sodalitie* is in like manner to pray for him; And if he is to be longe absent, let him nowe and then giue accompte of himself by letter to the *Congregation*; And this at leaste once euery half yeare.

30. Whilest those of the *Sodalitie* are meetinge together in the *Oratorie*, one of the *Lectors* appointed shal reade some spirituall booke assigned by the Father: The same is to be done, whilest vpon any occasion stay is made of any of the ordinary exercises.

31. Those that shal make instance to be admitted into the *Congre-*

gation, let them doe it by way of memorial: They muſt be ſyncere Catholikes reſolued to liue well, & endewed with other particuler qualites which by the *Congregatiõ* are lefte to the diſcretion of the Father: and if they be ſuch, as are not fully knowne (at leaſt) by ſome of the *Sodalitie*, or ſome of the Fathers of the *societie*, let it be cõmitted to one or two of the *Congregation* (acordinge as it ſhall ſeeme beſt to the ſecret conſult) that they take certeine information, whether ſuch qualities concurre, as are requiſite, which beinge founde wantinge, they are in good manner to be put of, but if they ſhalbe iudged fit by the *Sodalitie*, then they are to be admitted to their probatiõ. Before their admittance, all are to make a generall *Confeßion* of their whole life, with whome they haue moſt deuotiũ: And if already they haue made one a litle before, it is ſuffi-

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cient to make another, beginninge from their laſt, & it would be very profitable vnto them, to make for ſome dayes the ſpirituall Exerciſes of the *Societie of Ieſus*, inſtituted by Bleſſed Father *Ignatius*, founder of the ſame (if ſo be, they feele them ſelues inclined thereunto) furthermore, before they be admitted, lett them haue frequented the *Congregation* (at the leaſt for 3 monethes, ſo farre forth as their occaſiõs permitt) & be well informed, & inſtructed of thoſe thinges which are obſerued therein, they are to ſee theſe preſent Rules to the end they may conſider them well, and reſolue them ſelues, if they can, and will fullfill what is conteyned in the, whereof one, or both of the Aſſiſtantes, ſome Counſultour, or ſome other deputed by the ſecret *Congregation* ſhall haue care: Afterwards, when they are to be admitted, their Inſtructours muſt

firſt in their abſence make that full & ample relation, of which is treated in the particuler Rules of the Inſtructours. And beinge to proceede to the acte of admiſſion let it be done with the conſente of the greater parte of thoſe, that are preſent in the *Congregation*, by ſecret ſuffrages, and in abſence of them of whoſe admittance they treate, & beinge accepted of, then they ſhalbe brought in afterwards at the firſt enſewinge *Congregation*. Finally, All are to haue theſe Rules, that nowe, and then, they may renewe, and refreſhe the memory of them; And they muſt be read in full *Congregation* at the firſt oportunitie after the choo ſinge of newe officers. And as it is not intended that any who ſhall fayle in the obſeruance of them, ſhould incurre any ſorte of ſinne (euen veniall, ſo by obſeruinge them, (beſides that he ſhall obteyne moſt efficacious helpe to

true

true ſpirituall life) he ſhal moreouer gayne very great, & particuler merite in the ſighte of God, & his moſt glorious Mother: To whome be geuen glory, & prayſes for euer.

Particuler Rules

For the Officers of the Congregatiõ.

Rules belonginge to the Prefect.

1.

THe Prefect, as he excelleth the reſt in degree, & office, ſo he ought to endeuour to excell them in vertue. & exact obſeruance of al the Rules.

2. Let him embrace the gouernement with great charitie, and procure to applye himſelf with

all diligence thereunto, as a thinge of great importance for the seruice of God, & the most *Blessed Virgin*; And let him be carefull to come alwaies in time, as well to geue good example, as to prouide for all thinges, which (by the aduice of the assistants) shall seeme necessary for the *Congregation*.

3. He is to consulte with the *Father* of the *Congregation*, & with his Assistants (before he ordeyne any thinge) all the particuler thinges which shall occurre in the gouernement of the *Congregation*, either belonginge to the spirituall profite of those of the *Sodalitie*, or any other matter; And therefore euery Saterday, or Sunday (in fit place) he shall treate with them, & for that purpose he shall haue a booke, in which he shall distinctly note (for his better memory) al that which he is to consult or ordeyne.

4. When there occurreth some

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weightie matter, (for which greater consideration is required, & therefore it may seeme necessary to haue the aduice of many) he may (if it seeme good to the Father) call (besides the two Assistantes) the Consultours, with whome also euery first Saterday of the Moneth he shall treate, howe those of the *Congregation* doe procede, howe the Rules be obserued, And whether there be necessitie to make any ordinance for the good of the *Sodalitie*.

5. When any one is receaued into the *Congregation* let him presently procure that the booke of Rules be geuen him.

6. When he shall vnderstand that any of the *Sodalitie* is sicke, he shall cause him to be visited, as it shall seeme most conuenient, Inquiringe afterwards the necessities of the sick person, procuringe also that to be performed for his tẽporall & spirituall helpe which

is conteyned in the 18. common Rule.

7. When any of the *Congregation* ſhall die, he ſhall haue care that (as ſoone as may be) the ordinary obligatiõs be performed for him, according to the 19. cõmon Rule: And when the deceaſed perſon ſhall leaue behinde him Childrẽ, poore, and in neceſſitie, he ſhall procure that a conſulte be made in preſence of the Father, with the Aſſiſtantes, and Conſultours, howe to ſuccour them accordinge to their neceſſity & qualitie, & abilitie of the *Congregation*.

8. When any ordinances are to be made, either by way of decree in writtinge, or in other manner, he ſhall procure with the Father, & aſſiſtantes, that the ſecret *Congregation* be aſſẽbled, in the which they ſhall deliberate & decree ſo much as is expediente, & beeinge thinges fit to be publiſhed, or confirmed in the generall *Congregatiõ*,

the

the deliberation, or decree made in the ſecret, ſhalbe propoſed in the generall, to the ende, that (by Gods grace) that which is decreed may be better obſerued.

9. It doth belonge to the *Prefect* (if he happen to be a Prieſte) to ſay before the *Congregation*, the accuſtomed praiers & letanies of our *B. Lady*, the Prayer *Actiones noſtras* &c. before meditation, & meditation ended, to intone, the *Magnificat*, and after, ſay the prayer *Famulis tuis &c.* & at the ende of the *Congregation*, to beginne, & proſecute together the *Salue Regina*, or *Alma Redemptoris*, or *Aue Regina cœlorum*, or *Regina cœli*, with the verſicle, and prayer for the time: As alſo to beginne the Prayers, hymnes, Pſalmes, & ſay all the prayers, & letanies, which are accoſtomed to be ſaid at the diſtribution of *Sainctes*, before, & after admiſſions, before, & after the priuate *Congregation*, & to doe the office, in ſay in-

ge the prayers when the office of the dead ſhalbe recited, & performe the office in the Mattens, of *tenebras*, and in the houres of the three dayes of the holy weeke: To performe the office in the Veſpers of the Eue of the Conception: All which offices ought to be performed by him with the Rochet, (yf he be a Prelate) Therefore, it is conuenient, that he prepare himſelf in due time for all the aforeſaid actions, and other ſuch like, peruſinge before, all the thinges which belonge vnto him to ſay, & doe, that he may perfectly performe his office in the ſighte of all the *Congregation*.

Rules of the two Aſſiſtantes.

1.

THe office of the 2. *Aſſiſtantes*, is, to aſſiſte the *Prefect*, and helpe him in the gouernement of

the

the *Congregation*, & therefore they ought to ſit neere vnto him, (that is) the firſt, on the righte hand, & the ſecõd on the lefte: And when the *Prefecte* is abſent, the firſt *Aßiſtant* muſt ſupplie his place in gouernement; And the firſt *Aßiſtant* alſo beinge abſente, the ſecond ſhall ſupplie; In which caſes they ſhall haue the ſame authoritie, & the ſame obligatiõ to obſerue the Rules of the *Prefecte*.

2. Let them procure to be very exemplar iu vertue, & exact in the obſeruance of all the Rules.

3. The *Aßiſtants* ought particularly to affecte, & ſeeke the good gouernement of the *Congregation*, & be diligente in cominge to the ſame, for the example of the reſt, and helpe of the *Prefect* in thinges that ſhall occurre.

4. When they deliuer ther opinions, they ſhall doe it with all modeſty, & without paſſion, hauing regard to the ſeruice of God,

& the moſt *B. Virgin*, & to the good of the *Sodality*: and what ſhalbe treated with the *Prefect*, or determined, they ſhall keepe in ſecret, as well from ſtrangers, as from thoſe of the *Sodalitie*, it beinge the office of the *Prefect* to publiſhe (when it ſalbe neceſſary) the determinations, and other thinges which ſhalbe done. And if in their reſolutions, there happen diuerſitie of opinions betwene the *Aſſiſtants* & the *Prefecte*, let it be ſignified vnto the Father, that he may prouide as ſhalbe expedient.

5 Let them knowe that of thẽſelues they cannot ordeyne any thinge, and when it ſhall occurre vnto them, to propoſe ſome thinge for the furtheringe of the reſt in ſpirite, or for the helpe of the *Congregation*, or of the workes which it hath embraced, they may repreſent it vnto the Father, or to the *Prefecte*, remittinge themſelues vnto them (after they haue

propoſed

propoſed it) in all that ſhalbe determined in our Lord.

6. The *Aſſiſtants* alſo ought to put the *Prefecte* in minde of thinges concerninge the gouernement of the *Congregation*.

7. And bycauſe the *Aſſiſtants* are likewiſe accouſtomed to giue *Inſtructours*, to thoſe that deſire to be admitted into the *Congregatiō*, they muſt obſerue that which is ordeyned in the 6. Rule of the *Conſultours*, & more amplie in the Rules of the *Inſtructours*.

Rules of the Secretarie of the Congregation.

1.

THe *Secretarie* muſt be preſent at all the actions of the *Congregation*, as well publique, as priuate, he ſhall write in a booke (appointed for that purpoſe) the thinges that ſhalbe done: He ſhall haue

a Cheſte, or deske locked with a key, where he ſhall lay vp all the thinges of his office well kept, & in good order, that they may eaſily be founde whē ſoeuer there ſhal be neede, & that afterwards he may reſigne them vnto his ſucceſſour: he muſt alſo be mindfull of due ſecrecie; wherefore he ſhall not talke with any of thinges determined, or to be determined in the *Congregation*, nor ſhewe any writinge, without order, or knowledge of the *Father*, or *Prefecte*.

2. He ſhall haue two other bookes, one litle, & the other greater, the leſſe ſhall ſerue to note the names, ſurnames, countrey, & profeſſion of thoſe that ſhalbe admitted into the *Congregation*, as well after three monethes probation, as by vertue of patentes, or other certeine teſtimonies wich come from forraine *Congregations*, and ther in he ſhall note the day of his

admiſſion:

admiſſion: And that little booke ſhal ſerue, that after a yeare expired, they may take out of it, and tranſferre into the greater booke the names, ſurnames, countreyes, profeſſion, and day of admiſſion of thoſe, which for that yeare haue diligently frequented the *Congregation* as it behooueth; and in the ſame great booke he ſhall keepe, an accounte of thoſe that chaunge their ſtate. Moreouer, he ſhall haue a litle booke in which he ſhall note thoſe that departe, eſpecially who are not likely to returne.

3. He ſhall write thoſe letters which occurre to be written in the name of the *Congregatiõ*, & ſhall geue Patentes to thoſe that take any iourney, ſealinge the one & the other with the accuſtomed ſeale of the *Congregation* (all not withſtanding by order of the *Father* and *Preſect*) And he ſhall alwaies haue a Regiſter of the

thinges

thinges of momente, eſpecially of the decrees which ſhalbe made; of the Patentes which are geuen to ſuch as departe; & of thoſe who ſhalbe brought from other *Congregations*, and of theire acceptance.

4. He ſhall haue an vnder-ſecretarie which may helpe him to write, & in his abſence aſſiſte in his place; but that vnder *Secretary* muſt not be preſent at the conſultations, vnles ſometime it ſeeme otherwiſe expedient to the *Father* & *Prefect*.

5. He ſhall haue care that in the *Oratorie*, at the entrance of the dore, on one ſide, there be a table with the names & ſurnames of all of the *Congregation* (yet liuinge) & on the other ſide another table of the names, and ſurnames of thoſe that frequente the *Congregation*, & neere vnto that, another of thoſe that frequente (which are not Prieſtes) that they may ſigne them

that

that are to communicate. And alſo let there be in the oratorie, or in ſome other fit, and conuenient place, the *Bull of the erection of the Congregation*, the common *Rules*, *a ſumme of the Indulgences*, and other thinges as ſhalbe ordeyned by the *Father & Prefect*.

6. He ſhall haue a care to reade, or ſee read euery Saterday, the plenary & other notable *Indulgences*, which in the weeke following may be gayned by thoſe of the *Congregation*, and alſo in due times the Rules, and all other thinges which ſhall occurre to be read in the *Congregation*.

7. It ſhalbe alſo his care to call thoſe of the *Sodalitie* one by one, by name, & ſurname to goe and take the ſuffrages, when they ſhalbe diſtributed, & to call alſo in Sundayes *Congregations* by name, and ſurname, thoſe, that are that weeke to viſite the *Hoſpitall* (prouided that they be of thoſe then

preſent

preſent at the *Congregation.*

8. Likewiſe he ſhall haue care to make a bill of thoſe which ſhal make their houre of prayer in the *quarant-houer*, hauing regarde that the houres leſſe commodious be aſſigned to thoſe that dwel not ſo farr of: And it is to be noted, that the ſaid bill be faſtned in the *Oratorie* (at the leaſt) the morninge of the day goinge before

9 He ſhall doe diuers other thinges, which occurrēces of actions ſhal declare to belōge to his office, & which alſo ſhalbe aſſigned vnto him by the *Father*, or *Preſecte.*

Rules of the Conſultours of the Congregation.

1.

THe office of the *Conſultours*, is to ayde with their counſaile, & helpe the *Prefect* in his charge,

for

for which it is expediēt that they be very zealous in the ſeruice of our Lorde, & of the *B. Virgin*, and of the good progreſſe, & ſpirituall helpe of the *Congregation*: They muſt alſo be well vnited with the *Prefect*, & amongſt them ſelues, in fraternall charitie.

2 They ſhall procure in all thinges belōginge to the *Congregatiō*, & in the obſeruāce of their Rules, to be the firſt, that the others moued by their exāple be more diligēte.

3. When ſoeuer the *Father*, or *Prefect*, ſhall call them to conſulte, they muſt ſhewe thēſelues readie, & deliuer plainely, ther opinions, and when there ſhalbe variance, euery one muſt tell his reaſons, without touchinge, or reprehendinge others, & if they goe about to confute the reaſons of others, they muſt doe it in ſuch manner, that they giue no ſignes of contradictiō, but only to confirme that which they iudge conuenient.

4 If ſome thinge occurre to any of them, profitable for the vniuerſall good of the *Congregation*, he may propounde it priuately vnto the *Father*, or *Preſect*, remittinge himſelf afterwards to that which they ſhall determine.

5. They are alſo to haue care to keepe ſecret that which is treated in the Conſultes, not only from others, but alſo from them of the *Congregation* it ſelf.

6. When there ſhalbe aſſigned vnto them by the officers & *Conſultour*, any of thoſe who demaũde entrance into the *Congregation*, to be inſtructed, they muſt haue particuler care to inſtructe, & directe them well in thinges concerning the ſaid *Congregation*, and let them reuiewe diligently, the particuler Rules of the *Inſtructours*, procuringe to obſerue them punctually.

The Rules of the Instructours of those which desire to enter into the Sodalitie.

1.

WHen the *Father* shall commit to any the memoriall of some persõ (not knowne) who desireth to enter into the *Sodalitie*, they must with all diligence informe themselues of his qualitie, & geue accounte of their information with all speede, vnto the *Congregation*, that it may quickly be resolued, whether he is to be proposed or no, to the *Sodalitie*, for his admittance to probation; and to this end let them reade what is conteyned in the 31. common Rule.

2. After any shalbe admitted to the said *Probation*, the *Instructours* must see that duringe the time thereof, they fullfill what soeuer

is pre-

is preſcribed in the forenamed 31 common Rules, which treateth particulerly hereof, eſpecially about the generall Confeſſion, in that manner, which in the foreſaid Rule is declared.

3. They muſt ſhewe them all the common & particuler Rules, with the cuſtomes of the *Sodalitie*, which often they muſt inculcate, declaringe vnto them that which they doe not well vnderſtad, that they may reſolue whether they can, and will obſerue them. And to be briefe, they muſt inſtructe them of what ſoeuer they are to doe, as well duringe the time of their Probation, as after their admiſſion.

4. It apparteyneth alſo to their care, to inſtructe them exactly, in that which they are to doe on the day of their admittance, and on the day whē they are publiquely to be brought in into the *Sodalitie*, which ſhalbe the firſt day of

Congre-

Congregation, after the day of their admittance, for which ende it behoooueth the *Instructours*, & the persons instructed, to peruse diligently the forenamed 31 common Rule.

5 They must endeuour that those whome they instruct, be taught the maner of cõmendinge themselues to God, euery morninge, to examine their consciences at night, as also to pray mentally, & to liue like good Christians.

6 They must haue care to warne the *Father* & the *Prefect*, when the time of their probatiõ is expired.

7. That, which by all meanes the *Instructour* is to obserue, when the partie by him instructed is to be admitted, (that those of the *Congregation*, may with a safe conscience geue their voyce) is, as followeth, first he must admonish the partie (to be admitted) to goe out of the *Oratorie* Secondly, he shall with a loude voyce say,

howe

howe ſuch an one (tellinge name, ſurname, countrey, ſtate and profeſſion) was ſo long ſince admitted by the ſecret *Congregation*, to his probation, and that he was aſſigned for his *Inſtructour*: That he hath endeuoured to inſtructe him according to the Rules of the *Sodalitie*, as well as he could: That the three monethes of probation are expired: That he hath made a generall Confeſſiō of his whole life, or from his laſt generall, of which he hath ſufficiently certified the *Father* of the *Sodalitie*: howe he himſelf hath obſerued, that the ſaid partie hath, duringe the terme of the three monethes (when he was not laufully hindred) not only frequented diligently the *Sodalitie*, but alſo the holy Sacraments: That he hath ſhewed a good & chriſtian ſpirite: That he ſeemeth to him ſufficiently inſtructed in the Rules of the *Sodalitie*, & in whatelſe ſo euer

a good

a good menber of the ſame is bounde to obſerue. That he ſheweth a good and reſolute will, to put them in execution: That he ſhow a purpoſe, at tymes appointed to frequent the *Sodalitie*: And that for all the reſpectes aforeſaid, he doe verily iudge him worthie to be admitted into the ſame and hopeth it wil haue good ſucceſſe. Thirdly, after that by ſuffrages he ſhall be admitted, the *Inſtructour* muſt aduertiſe him, that the *Sodalitie* hath receaued him: that the next *Congregatiõ*, he is to be brought in, after the accuſtomed manner ſet downe in the Cuſtomes; That cõmunicatinge on the day of his entrance, at the Maſſe of the *Sodalitie*, either firſt, or ſeconde, he gayneth a plenary *Indulgence*. Fourthly, in the next *Sodalitie*, at the end of the meditation, he ſhall cauſe the partie, to goe out againe of the *Oratorie*, and ſhall put the *Father* in minde of his

entrance to be reade, & the *Father* geuing him order ſo to doe, he ſhall goe out to bringe him in; And at the doore the *Sacriſtans* ſhall receaue him, accomponie & direct him in the reſt of the actions, & ceremonies accuſtomed in ſuch times, as is ſet downe in the ſixte rule of the *Sacriſtans*, and in the foreſaid chapter of the Cuſtomes.

Rules of the Sacriſtans of the Sodalitie.

1.

THe *Sacriſtans* are to haue care of the *Chappell*, & of all thinges perteyninge to the vſe thereot and therefore they muſt alwaies come the firſt, (at leaſt half an hower) before the time of the *Sodalitie*, to prepare all thinges neceſſary for Maſſe.

They

2. They ſhall haue care to dreſſe the Altar with ornamentes anſwerable to the times both feſtivall and feriall withſuche other offices, and functions as are to be done, diſpatchinge all eyther the day before, or when elſe wilbe more commodious for them.

3. Eight dayes before the generall communion, at the end of the *Congregation*, they ſhall admoniſhe all, eyther by themſelues, or by meanes of the *Father*, that the next Sundy wilbe the firſt of the moneth, that they may prepare themſelues to communicate.

4. They ſhall alſo haue care to prepare the *Suffrages* of the *Sainctes*, euery moneth, and to haue them ready, to be deuided the Saterdayes *Congregation*, next before the beginninge of the newe moneth.

5. It belonges alſo to their charge, to prouide all thinges

neceſſary for the geuinge of voyces, whenſoeuer, either for admittance, election of *Officers*, or any other buſines of like nature is to be done, and they muſt goe about with the thinges, prouided for that purpoſe.

6 It is their office alſo to receaue at the doore, and leade betwene them the *newe admitted* to the place of prayer before the Altar, and to accompany them to the Magiſtrats benche, to be embraced, accordinge to the cuſtome.

7 They ſhall alſo haue the charge to aduertiſe timely thoſe, which are to reade the *Leſſons* in all the offices which in the *Congregation* are to be ſaid, leadinge them to the deske, and to bringe them back againe(betweene thē) to their places, obſeruinge particulerly what is ſet downe in the ſixte chapter, of the cuſtome concerninge the diuine office.

8. They muſt haue a diligent

care

care timely to hange vp at the *Oratory* doore, the table with the names & ſurnames of thē which are not Prieſtes that will receiue at the firſt Maſſe, remembringe, that when they put the Pixe with hoſtes vpon the Altar, for the offertorie, that they put ſo many hoſtes as there are names ſigned, and ſo manie more as they may probably geſſe will come perſons to communitate after the offertory, putting rather alwaies to many then to fewe: And the ſame is to be obſerued for the communiō in the ſecond Maſſe after the *Congregation*. Likewiſe euery day of communion (as well generall, as particuler) to make a bill of all them that doe communicate, and to giue it to the *Father*, at the end of the moneth,

9. They muſt prepare the *Candles* for Candelmas day, the *Palmes* for Palme Sunday, in due time.

10. They muſt admoniſhe betimes the *Father* or *Preſecte*, of what ſoeuer wanteth in the *Sacriſtie*, that it maybe prouided, & muſt haue a booke, to write therein what ſoeuer is laid out: Neither muſt they lay out any thinge, much or litle, for the *Oratorie*, without firſt acquaintinge the *Father*, or *Preſect*.

11 They muſt keepe a booke, wherein they ſhall make a very exact, & faithfull Inuentorie of all thinges belonging to the *Oratory* (be they neuer ſo litle) & when ſoeuer newe *Sacriſtans* ſhall ſucceede, & the olde goe out, they muſt all together with two others (aſſigned by the *Father*, & *Preject*) reuewe the ſaid Inuentorie, adioyning thereunto what ſoeuer hath beene made, or geuen, or come thither of newe, for the ſeruice of the *Chappel*, or vſe of the *Congregation*, (which is not already written.)

Rules of the Treasourer.

1.

THe *Treasourers* office is, to keepe the money which they of the *Sodalitie* shall offer for the necessities thereof, & which by any other meanes shall come to the *Congregation*, and to geue it out to those persons, which the *Prefect* shall appointe in the manner, and forme, as the rule prescribeth.

2. He must keepe a booke of what he receaues, and layes out, And as concerninge what is receaued, he must note with the greatest distinction, and perspicuitie possible, all the sommes which he receaues, specifyinge the causes, and the dayes, & with the same diligence, he must note what soeuer is layd out, specifyinge also the causes, dayes, and the order geuen.

3. He muſt alſo exacte of euery one what they are to geue for the ordinary expences of the *Congregation*; And he muſt ſo diſtinctly put it downe in writinge, that it may be cleerely ſeene howe much euery one hath geuen, and what he is yet to geue, that ſo he may ſometimes remember them, & exacte it of them.

4. For the expences to be made for the vſe of the *Congregation*, he muſt not geue any mony to what perſons ſoeuer, without order from the *Prefect* in writinge.

5. When the *Treaſourer* ſhall geue mony to any one, to be ſpente in ſmall matters for the *Oratories* vſe, as to *Sacriſtans*, or other ſuch like, let him note it particularly, in the booke of expences, to the end, that thoſe which haue receaued the money, may render their accounte of the ſmall expences, & geue a bill thereof to the *Prefecte*, who muſt reuiewe it, to the end,

that

that what ſoeuer they ſhall haue laid out (beſides) of their owne, may be reſtored vnto them, or not hauing laid out all, it may ſerue for the next expences they are to make, which bills (for good order ſake, after the *Prefect* hath ſeene them) are to begeuen to the *Secretarie*, to keepe.

6. Euery 2. monethes, the *Treaſourer* is to geue vnto the *Prefect*, a diſtincte accounte of the adminiſtration of the receiptes & expences, which afterwards is to be geuen to the *Secretarie* to keepe.

The Rules of the Porters.

1.

THey muſt come (the firſt) to open the *Oratory* doore, & to ſee it be ſwept, handſome, & the ſeates well placed.

2. They muſt ſit neere to the doore, and muſt admoniſhe thoſe

that come, to signe their names in the table of those that frequent, and those (besides) that wil communicate, to signe their names in the table for that purpose. Let them also procure that all take their places as they come, close one to another, that when others come, they may finde empty place, without stirringe, & mouinge for euery one that comes.

3. They must haue a care that none enter into the *Congregation* that are not of it, vnles they haue particuler leaue of the *Father*, or *Prefect*, that none enter armed: And if sometime any stranger should insinuate himself, and enter in the *Oratory* to see what is done therein; It is the care of the *Porters* (hauing regard to the qualitie of the person) in good fashion to aduise him that he goe forthe, or else to dissemble for one only time. & let him alone, (especially if he be a Prelate, or Gentilman

of

of accounte; & there be no secret busines to be treated in the *Congregation*, or action to be done, at the which straungers presence would be disconuenient) But, if the same partie should continue to come; It is the custome that the *Porters* tell him the second time freely, but withall modestly that it please him to retire himself thence, or else to demaund licence of the *Father* or *Prefect*, to remaine.

4. Let them note all those that shall haue come to euery *Congregation*, and those, that shall at anie time be wantinge (acordinge to the Table) geuinge afterwards the said note vnto the *Father*, to the end he may aiwaies knowe truly who hath frequēted, when, & howe ofte.

Rules of the Readers.

1.

LEt him to whome (by turne) it apperteyneth to reade, procure to come betime, & about one quarter of an howre before the time assigned for Masse (though the nomber of the assembled be small) let him beginne to reade in that booke, & with that order that the father shal haue assigned, & let him cõtinue on till the *Priest* come forth to say Masse: And if he shall see, that after Masse there be some hinderance for the other exercises, let him reade againe till such time as they beginne.

2. Let him endeuour to reade readily, distinctly, & with an intelligible voyce, and let him sit where euery one may easily vnderstand him.

3. When he shalbe hindered to come, let him geue notice there-

of, to

of, to one of the other *Readers*, that he may supplie for him, and also, when the others shall marke that he to whome it appertayneth is wantinge, let them procure to supplie them selues accordinge to the order assigned.

4. Let him that readeth, procure to lay afterwards the booke in his place, & note where he lefte readinge, that it may be afterwards orderly continued.

Rules of those that visite the Sicke.

1.

SO soone as they shal knowe that any of the *Congregation* be sick, let them endeuour (with all diligence) to goe & visite them, & when they shall see that the sick receaue content, & comforte by their visite, let them visit them oftener. Let them also be diligent

in relatinge vnto the *Father*, or *Prefect*, the ſtate of the ſick, not only the firſt time, but others alſo, (eſpecially when they ſhalbe in daunger of death) ſince that on this their diligence dependeth, that the ſaid *Father*, or *Prefecte*, may ordeyne prayer to be made for their corporall, & ſpiritual health as alſo ſuffrages, when death ſucceedeth: Neither is it neceſſary that the office of viſitinge, be done in one, & the ſelf ſame time, of all the viſitours, but two at a time wilbe ſufficient, and when that cannot be, one only, & ſo deuided, they may better ſupplie the viſites when there ſhalbe more ſick.

CVSTOMES Of the Congregation,

About the gouernement, & the officeres of the Congregation.

CHAPTER I.

HE that principally gouerneth, and directeth the *Congregation*, (especially in spirituall thinges) is one of the *Fathers* of the Societie of *Iesus*; After him, the *Prefect* hath the first place, who must be one of the *Congregation*, either an ecclesiast call person or lay-man.

To the *Prefect* are appointed two *Assistants*, vnto which immediatly followeth the *Secretatie* of the *Cõgregatiõ*, who hath an vnder-

Secretarie, that ſupplieth in all thinges for him whē he is abſent.

All the foreſaid fiue are accuſtomed to ſit on the benche of the Magiſtrates.

There are beſides theſe other officers following (which may be increaſed, or doubled accordinge to the nomber of the *Sodality*) 6. *Conſultours*, 2. *Sacriſtans*, one *Treaſourer*, 2: *Porters*, 2 *Readers*, & 2. *Viſitours* of the *Sick* of the *Congregation*.

When the *Prefect* is wantinge, or is hindered for ſome ſhort time, ſo that he cannot be preſent at the *Congregation*, the firſt *Aſſiſtant* gouerneth in his place, & when the firſt *Aſſiſtant* is wantinge, the ſecond ſupplieth: And though it ſeldome happen, that all be wantinge when there is neede; neuertheles (when it ſhall ſo happē) the *Father* of the *Congregation* is neuer wantinge. But when it happeneth that the *Prefect* departeth

(not

(not to returne with in the time of his office, or is to haue ſome long ympediment ſo that he cannot be preſent at the *Congregations* at times appointed) then the whole *Congregation* proceedeth to make choyce of another in his place, & the ſame is to be obſerued touchinge the two *Aſsiſtants*. Other Officers are ſubſtituted by the particular *Congregation* only, accordinge to neceſſitie & occurrences.

About the choyce of Officers.

Chapter 2.

THe election of officers is made thrice a yeare (to wit) about the Feaſtes of the *Conception*, *Anuntiation*, & the *Aſſumption* of the glorious Virgin: The *Preſect* & the 2. *Aſsiſtants* are choſe by the whole *Congregation*; The other officers by the particular *Congregatiõ* only, who (as is ſuppoſed) hath more

diſtincte,

diſtincte, and more intrinſecall knowledge of all in the *Sodalitie*: And all is done after the manner followinge.

In the *Congregation* which goeth before the day appointed for the election of the *Prefect*, & the 2. *Aſſiſtants*, notice is geuen of the ſaid future, election, & the names of all that haue actiue, and paſſiue voyces are read by the *Secretarie*, to renewe by that meanes the memory of all: In the ſame *Congregatio* alſo is read all this chapter cõcerninge the electiõ of officers.

Afterwards on the day it ſelf of election, Maſſe being ſaid, with the prayer of the holy ghoſte, and immediatly before the election, the ordinary prayers, and Letanies of our *B. Lady*, the *Father*, or *Prefect*, with ſome ſhorte diſcourſe, exhorteth all to proceede in the election without any worldly paſſion, regardinge only the glory, and ſeruice

of God,

of God, and the ſpirituall good of the *Congregation.*

Then is ſaid the hymne *Veni Creator Spiritus* with the prayer *Deus qui corda Fidelium.*

After which, in certeine litle papers prepared for that effect by the *Secretary*, with other neceſſaries to write, euery one writeth the name only of the perſō whome he chooſeth for future *Prefect*, he foldes it, and preſentes it at the benche before the *Father*, who, together with the *Prefect*, compareth firſt the nomber of all the ſuffrages, with the nomber of the aſſembled, to ſee how the names giuen in and the perſons that are to giue their voyces do agree, he readeth afterwards to the hearing of all, the ſuffrages: and the *Secretarie* hath care to note the names of them that are choſen, and the nomber of ſuffrages as they are geuen to euery one.

This ſcrutinie beinge ended, he that hath more then half the ſuffrages, is by the *Father*, declared newe *Prefect* of the *Congregation*, & being led betwene two of the *Sacriſtans*, after a litle prayer made before the Altar, he is placed in one of the Chayers (prepared by thē for that purpoſe) in the midſt of the *Oratorie*, (to wit) in that which is the midle of the three, & this done, they are to proceede to the election of the two *Aſſiſtants* in the like manner.

Afther this, the *Prefect*, and 2. *Aſſiſtants* that haue ended their offices, one after the other, kneelinge in the midſt of the *Oratorie* before the *Father*, accuſe themſelues openly of their faultes cōmitted in their gouernement and humbly demaundinge penance, receaue frō the father that which is geuen them, not returninge any more to the benche.

This done, *Te Deum Laudamus* is

ſaid

ſaid, with the prayer *Deus cuius miſericordia*, & the reſte of the *Congregation* departed, to ſauinge the *Prefect*, the *Aſsiſtãts* newly choſen, the former *Prefect*, & *Aſsiſtants*, together with the reſt of the Particular *Congregation*, and the *Father*, who chuſe the other officers, accordinge to the order as they are before named, and obſeruinge that which hereafter ſhalbe ſaid: & the ſuffrages are in like manner noted by the *Secretarie*.

In the *Cougregation* followinge, the *Prefect*, & the 2. newe *Aſsiſtants*, after Maſſe, and the accuſtomed prayers, & Letanies, goe to ſit on the benche in place of thoſe who ended, & the *Prefect*, or *Father* at his requeſt, ſaieth briefly ſomewhat for edification, before any other exerciſe beginne.

The ſame day, the old *Secretarie* publiſheth by worde of mouth the officers newly choſen, & the old accuſe thẽſelues in like mãn-

ner be-

ner befo e the *Father*, of their faul-tes, & receaue penaunces.

Finally the old *Secretarie* rea-deth, or cauſeth to be read the common Rules of the *Congregation* (in caſe the *Father* iudgeth it not expedient to deferre it till ano-ther time) and the ſaid *Father* ex-horteth all to the entire obſerua-ce of them, notinge ſome parti-culer thinge wherein defect is ſeene.

Hauinge thus proceeded the oulde *Secretarie* yealdeth his place to the ne we, and goeth to accuſe himſelf, & receaue penaunce, as the other officers haue done.

The election of the *Prefect*, and the 2. *Aſſiſtants*, is alwaies made by ſcrutinie, with the greate parte of the voyces of thoſe which are preſent in *Congregation*, ſo as they are to exceede the half (as before hath beene ſaid) And when in the firſt ſcrutinie there falles out equall voyces betwee-

ne two then they procede to the ſecond in which no other can be choſen then one of thoſe be-t eene whome the equal-tie fell in the precedent ſcrutinie; And in c-ſe they fall equall agai ne in nomber of ſuffrages, lotts are caſt, and he is choſen whoſe name is drawne out: but if in the firſt ſcrutinie thoſe that concurre were more then two by equalitie of voyces, they are to be brought to two only, by a newe ſcrutinie, or by billets or ballottinge, which not ſucceedinge, they afterwards caſt lotts to determine the two concurrences: the election of the other officers, is made either by ſcrutinie, or word of mouth, as it beſt pleaſeth the particuler *Congregation.*

The *Prefect*, & *Aſsiſtants*, are not wonte to be confirmed in their offices aboue once only, the ſame is to be obſerued for the moſt parte in the other officers,

Except-

exceptinge theſe in whoſe offices more particuler, & long practiſe is required, as are the *Secretarie*, of the *Congregation*, the *Sacriſtans*, and the *Treaſourer*.

Except the *Prefect*, (and when the nomber is great) the *Aſsiſtants* alſo, & *Secretarie* of the *Congregation*, more offices may concurre in one & the ſelf ſame perſon, ſo the offices them ſelues be not contrary.

No man in what ſoeuer electiõ hath more then one voyce, no not the *Father*, nor *Prefect* himſelf.

About the daies on which the Congregation is held.

Chapter 3.

BEſides the dayes appointed in the Rules, (which are the Saterdayes, & Sundayes of all the yeare, all the Feaſtes of our *Sauiour*, & of our *B. Lady* (of precept)

the

the feasts of the holy Apostles that fall vpon wensday, & the Feastes of all Saincts, the *Congregation* is to be held on other dayes also for diuers occasions, either on the peculiar Feast of the *Congregation* or the offices of the Holy weeke.

For the better solemnizinge their proper Feast, which is that of the *Immaculate Conception* of our *B. Lady*, they are wont to assemble them selues together for 8. dayes before the said Feast; euery morninge to heare Masse; to say the Letanies of our *B. Lady*, and to make a quarter of an hower of mentall prayer vpon thes pointes which the *Father* proposeth: Further they must assemble thēselues also on the Eue to say Vesperas.

To celebrate the offices of the Holy weeke, they must assemble themselues the 3 dayes in which they are said, as well in the eueninge as the morninge, & further, on holy thursday morninge, for

Maie & communicate in the ſaid *Oratorie*, & for the cõference vpon the *B. Sacramente*; After which, they are wonte to goe into the Churche, to attend on the moſt holy *Body* of our Lord to the Sepulcher: And on holy Saterday morninge (beſides the howers which are firſt ſaid) there are read alſo the prophecies, & Maſſe following at which it is fit al ſhoulde be preſent: To the prayer before the *B Sacramen* in the *Oratorie* for the neceſſities of our Countrey, they alſo aſſemble themſelues the day appointed, accordinge to the maner conteyned in the cuſtomes about the *quarant-hower*.

On *Easter* Sunday (by reaſon of the bond which euery Chriſtian hath to cõmunicate in his proper pariſhe) there is no *Congregation*; Neither in the twoe other feaſtes which ymediatly followe, to the ende they may attende to their other deuotiõs; And for the ſame

reaſon

reaſon there is wonte to be no *Congregation* on Chriſtmas day.

It is likewiſe omitted whē for any publique ſolemnitie, all, or the greater parte of the *Sodalitie* are likely to be hindered, or for other reaſonable cauſes as the *Father* and *Preſect* ſhall iudge, geuing warning thereof, that all may knowe it.

About the Particular Congregations.

Chapter 4.

ON the firſt Saterday of euery moneth, & euery other time that there occurreth any vrgent neceſſitie, there is a Particuler *Congregation* imediatly holde after the General & the *Father*, or *Preſect* vſe to geue notice thereof.

At this Particular *Congregation* there vſeth ordinarily to be preſent the *Father*, the *Preſect*, the 2. *Aſſiſtāts*,

the *Secretary* & the *Consultours* only, Neuertheles ſometimes alſo other officers, & others (not officers) are wont to be called, according to the matters which are to bee treated, as the *Father* or *Preſect* ſhall thincke good,

The order that is to be obſerued is that which followeth firſt, are ſaid a *Patur noſter*, & *Aue Maria*, with the prayer *Actiones noſtras*: Secondly, the thinges to be treated of, are propoſed, & euery one to propoſe that which to him occurreth, for the ſeruice, and good of the *Congregation*, laſtly the *Congregation* ended with an *Aue Maries ſtella* & the prayer *Deſende quaſumus Domine*.

The firſt that ſpeaketh his opinion about that which is propoſed, is the *Prefect*, After whome followe the firſt & ſecõd *Aßiſtants*, the *Secretarie*, and ſo the reſt one after another, and all are to be ſecret.

Of the thinges that are determined in the particuler *Congregation* apperteyninge vnto all; Relation is to be geuē to the reſt in the next Generall *Congregation*, to the end thoſe thinges may be accordingely performed: And the *Secretary* as he hath care to ſet downe all in the booke of *Actes*, of the *Congregation*, ſo is it his care alſo to remember the *Father* & *Prefect* to doe the foreſaid office in the generall *Congregation*.

About the ordinary Exerciſes of the Congregation.

Chapter 5.

THe ordinary exerciſes of the *Congregation* are theſe followinge.

Firſt, ſome ſpiritual booke is read for a quarter of an hower whilethey come together.

Secondly, Maſſe is ſaid.

Thirdly, if it be not neceſſary to reſume the ſpirituall readinge for ſome occurrence, the *Father*, or ſome other Prieſt ſay the prayers before the *Congregation*, with the Letanies of our *B. Lady*, all anſweringe thereunto.

Fowerthly, ſome pointes of meditation are briefly propoſed by the *Father*, whereupon all doe afterwards meditate for one quarter of an hower in ſilence.

Fiftly, At the end of meditation, the *Father* is wonte to recommende to theire prayers, ſome particuler occurrence, or neceſſitie.

Sextly, The reſt of the time is ſpent in ſome ſpirituall exercife, which accordinge to the dayes is chaunged.

Seauently, The exercife to be done in the next *Congregation*, and other ſuch like thinges are notified.

Aightly,

Eghtly, The letters directed to the *Congregation* (when any come) are read.

Nintly, If any be to enter, they are then admitted.

Tently, The *Secretarie* readeth, or cauſeth to be read the *Indulgẽce* of *Rome*, which they may gaine for that weeke, by ſayinge ſeauen times the *Paternoſters*, & *Aue Maria*, in ſome Churche of thoſe of the *Societie* of *Ieſus*, or in others (when in the place where they are, there be no *Churches* of the ſaid *Societie*.)

Eleuently, The prayers of the *Congregation*, are ſaid by the *Father*, or ſome other Prieſte.

Twelftly, One other Maſſe is ſaid for thoſe who were not preſent at the firſt.

On euery Sunday, & certeine other feaſtes alſo, a conference is wonte to be made of ſome moral pointes, after the manner which more fully is afterwards ſaid in the particuler Chapter thereof.

On the Saterday before the firſt Sunday of the moneth followinge when it may be, & that there is time, the Father is wont to geue ſome notice vnto all of the generall Communion, which is to be made on the ſaid firſt Sunday.

Euery moneth a Maſſe is to be ſaid by ſome Prieſt of the *Sodalitie*, appointed by the *Prefecte*: And the firſt Saterday of the moneth euery one is to heare a Maſſe, and one Nocturne, & three leſſons of the office of the dead is to be ſaid for the ſoules departed of the *Congregation* in generall, in the *Oratory*; And before it beginneth, the *Secretary* readeth, or cauſeth to be read the names of thoſe of the *Sodalitie* deceaſed.

On the 2. Saterday of the moneth 3. appointed and warned by the *Father*, are to diſcourſe vpon the *Saincte*, ſentence, and vertue, which befalleth the *Congregation*, in common, when the diſtri-

bution

bution of Saincte̅s is made: The firſt ſpeaketh of the Saincte; the ſecond of the vertue; the third of the ſentence.

On the 3. Saterday there is no determinate exerciſe beſides the foreſaid, nor on the fouerth when the moneth chaunceth to haue fiue.

On the laſt Saterday is wont to be made the diſtributiō of *Saincte̅s*, with the other thinges which that action requireth, as is more fully ſaid in his particuler chapter.

On the feaſtes of our *Sauiour*, of our *B. Lady*, of all *Saincte̅s*, & of the *Apoſtles*, there is no determinate exerciſe, neither of diſcourſe, nor conferēce: But the *Father* is wont to ſee, & deliberate what maketh moſt to the purpoſe.

When the *B. Sacrament* is expoſed, an exhortation is made after Maſſe.

On the day of the *Immaculate Conception* in the morninge, Maſſe

is ſaid by the *Father*, or ſome other Prieſt; There is a generall Communiõ to the which all men may be admitted; Afterwards are ſaid the worted prayers, with the Letanies of our *B. Lady*, & imediatly followeth a Sermon, and when there remayneth time there are ſaid other Maſſes.

On the Saterday with in the Octaue of the commemoration of the Dead, a Maſſe of *Requiem* is ſaid, and afterwards, the whole office of the dead, for them of the *Congregation* deceaſed; And the prayers wonte to be ſaid before, & after the *Congregation*, the Letanies and the meditation are omitted, which likewiſe is to be obſerued, when the whole office of the dead is ſaid for any one of the *Sodalitie* departed.

On the dayes that the Election of officers is made, there is no meditation, nor other exerciſe, but that is obſerued which is

afore

afore ſaid in his particuler Chapt.

On the day that the newe *Prefect* taketh poſſeſſion, or on ſome other that the *Father* thincketh good, in place of the forenamed ſpirituall exerciſe after the Meditation, are wonte to be read the common Rules of the *Congregation*.

Of Maſſes.

Chapter 6.

THe Maſſe is wont to be ſaid at the beginninge of the *Congregation*, & it beginneth alwaies at the hower which from time to time the *Father* doth appointe, without miſſinge any whit, that ſo the other exerciſes may haue their due time.

Another Maſſe alſo is to be ſaid after the *Congregation* for thoſe which haue deuotion to heare it.

Al are wonte to be admoniſhed preciſely of the hower of Maſſe as well in winter as in ſomer)

to the end that knowinge it, they may distribute pũctually the time for other thinges.

Vpon holy thursday Masse is said in the *Oratorie*, where there is a generall Communion, with a conference of the *B Sacrament*.

Vpon Easter eue Masse is said with the Prophecies,& Letanies.

when any of the *Congregation* should happen to be made Priest, it must be signified vnto the *Father* that he may inuite the rest to heare his first Masse, and to communicate (if they will) thereat; And at the end they kisse (for reuerence sake) his hand, And if time permit, they are wonte to make a conference of the excellencie & dignitie of Priest hoode; of the reuerenee which is due vnto Priestes, and of the vertues which they ought to haue.

Of the holy Communion

Chapter 7.

When any (for ſome neceſſary impediment) cometh not in time for to communicate with the reſt at the firſt Maſſe, let him deferre it vntill the laſt, not to trouble the exerciſes of the *Congregation*.

In the *Oratorie* there is wont ordinarily to be a *Father* (vntill the time of the communion) for the commoditie of thoſe which haue neede to confeſſe.

The time of cõmunion is after the Prieſt hath cõmunicated himſelfe, before he taketh ablution.

Of Praier & Meditation.

Chapter 8.

The Meditation ordinarily is not to be omitted whã there is a *Congregation*, except on thoſe

dayes in the which the election of officers is made: the office of the dead is ſaid with three Nocturnes and when the *B. Sacrament* is expoſed.

For the Meditation, the *Father* is briefly to propoſe the matter, & thoſe pointes which he ſhall iudge to be moſt to the purpoſe; which ſometimes he cauſeth to be read out of ſoome booke.

The Meditation doth not laſt aboue a quarter of an hower, and it is to be made after the letanies of our *B. Lady*, before all other ſpirituall exerciſes: And before they beginne, the *Father*, (after the pointes be geuen) or ſome other Prieſt, is wont to ſay the prayer *Actiones noſtras &c.* & in the ende to beginne the *Magnificat*, ſtandinge & the reſt ſay forwards by turnes, ſome on the one ſide, & ſome on the other, & after all, he ſayeth the prayer *Famulis tuis quæſumus Domine.*

Of the Conferences.

Chapter 9.

THe Conferences are to be made ordinarily vpon all the Sundayes in the yeare, vpon the Goſpells which occurre, and at any other time when the *Father* ſhall thinke good vpon the ſame matters of the Goſpells occurring, or others,

It belongeth to the *Father* to aske them indifferētly as he thinkes good, but he taketh heede not to aske but ſuch as will take it in good parte.

If vnto thoſe which the *Father* doth aske, nothinge doe occurre, It is ſufficient, that puttinge of their hats they anſwere modeſtly that nothinge doth occurre vnto them; but when they would ſay any thinge, puttinge on their hatts lett them doe it aloude that they may be vnderſtood by all, & the *Father* may now & then briefly

enter

enterlace ſome thinge betwene euery ones diſcourſe.

In this exerciſe of the *Conferences*, oſtentation is to be ſhunned, & prolixitie, that others may haue time to ſpeake, & they muſt auoyde ſpeculatiue diſcourſe, & with breuitye, and ſimplicitie attend vnto morall, & practicall conſiderations, by the which they may receaue profite, which in all is the ende of the *Congregation*, but particulerly in this conference.

Of the Praier of quarant-hower.

Chapter 10.

When the *B. Sacrament* is to be expoſed in the *Oratory* vpō the day appointed, the Altar and the *Oratory*, is decently to be adorned, but in ſuch māner, that oſtētation, & ſuperfluitie be ſhūned,

& yet

& yet that nothinge be wantinge vnto the conuenient adorning of the ſame: And for this cauſe in particuler there muſt not be more then 24. lightes of white waxe placed with proportion.

That morninge Maſſe is to be ſaid, & a generall communion is made thereat: And when there is commoditie for muſick, ſome mottet may be ſunge at the offertory at the eleuation, & in time of the generall Communion.

Maſſe beinge done, ymediatly (without looſinge of time) the letanies of our *B. Lady* are read by him that hath ſaid the Maſſe, kneelinge before the Altar, & all anſwere deuoutly, & after hauing incenſed the *B. Sacrament*, he ſetteth it in the place prepared.

After which there is a Sermon of half an hower, which ended, accordinge to the bill which is ſet vp neere vnto the doore of the *Oratory*, one after another all that

day

day they make their determinate howers of prayer, and ſometime after dinner, the *Father*, or ſome body elſe maketh another Sermō

Moreouer when they haue cō-moditye, nowe & then ſome mottet, pſalme, or other ſpirituall thinge may be ſunge with a fewe, good and ſweete voyces, which may helpe deuotion.

The ſame eueninge without other ceremonie, or ſolemnitie the *B. Sacrament* is couered vpon the Altar of the *Oratory*, the which afterwards is carried back into the Churche by the *Fathers*.

Of the Diſtribution of the Sainctes of euery moneth.

Chapter II.

VPon the laſt Saterday of euery moneth Sainctes are diſtributed for the moneth followin-

ge; The which is done with certeine litle papers prepared by the *Sacriſtans* againſt that day in ſufficient nomber: Euery one of which papers is to haue the name of the *Sancte*, and the day of the Feaſt; a ſpirituall ſentence, with a vertue vnto which they are eſpecially, to attende; a particuler intention and the name of one of the *Sodalitie* to pray for: The manner to be obſerued in the diſtributing of theſe *Sanctes*, is as followeth.

At the time appointed *Veni Creator ſpiritus* being ſaid with the prayer *Deus qui corda Fidelium*, All remayninge vppon their knees, the *Father* at the Altar draweth a paper, and the *Sancte* therein contained, is to be the next moneth followinge protectour of the whole *Congregation*, he readeth it publiquely, and all make a litle ſhort prayer geuinge thanckes vnto the *Sancte* of the

moneth

moneth paſt for, the protection which he hath had of the *Sodalitie*, & intreating the newe one to take the protection of it in place of the other; Then riſinge vp, they ſit downe; The *Father* taketh a *Saincte* for himſelf, & readeth the paper after the ſame manner; Then followeth the *Preſect*, the firſt, and ſecond *Aſsiſtants*, the *Secretarie*, and after, all the reſt accordinge as they are called by the *Secretarie*, & euery one whileſt the *Father* doth reade his *Saincte*, kneeles on the ground bare headed before the Altar, and hauing receaued the *Saincte* at the hand of the *Father*, he maketh a ſhort prayer applyinge vnto his owne *Saincte*, and vnto himſelf in particuler that which is ſaid before of the whole *Sodalitie*.

The diſtribution being ended, the letanies of the *saincte*s are ſaid, puttinge the name of the *Saincte* which hath hapned vnto the

whole

whole *Sodalitie* in his proper place therein, and repeatinge it twice: And after the letanies, the prayer *Concede quæſumus omnipotens Deus vt interceßio &c.* is ſaid.

The paper of the *Saincte* which hath hapned to the whole *Sodalitie*, is by the *Secretarie* placed where all may whenſoeuer they will ſee it, & reade it: And on the ſame day thoſe three are admoniſhed, who the time appointed are to make ſome diſcourſe vpon the *Saincte*, the ſentence & the vertue.

Vnto thoſe which were not preſent at the diſtribution, (that they be not depriued of ſo great a good,) the papers of the *Sainctes* are geuen after, without any other ceremonie.

Whileſt the diſtribution of the *Sainctes* is made, all muſt attende with diligence vnto the ſpirituall ſentences which are read procuringe to receaue profite thereby.

Of the visitinge of Hospitalls.

Chapter 12.

ORdinarily vppon all the Fridayes of the yeare when they are not hindered by some other exercise in the *Congregation*, or by some other more vrgent occasiõ, they are wont to goe in the morninge in competent numbers, & the *Father* with thẽ. to visite some *Hospitall* & to serue the sick in time of dinner, taking also occasion to geue them some spirituall repaste of good counsaile, that so charitie be exercised not only with their bodies, but also with their soules, in that half hower, or litle more, which is bestowed therein. They goe thither (of themselues) without obligation of meetinge in any other place (except in the said hospitall) And (besides, some which are accustomed to goe ordinarily of their owne accord) It is the vse that

others

others be particulerly in the publique *Congregatio* inuited vnto that exercise the sunday before, for the Friday followinge, who (hearinge themselues named) vncouer their heads in token that they doe accepte the inuitation.

Of the Spirituall Offeringes.

Chapter 13.

They are wont to make some spirituall offeringes vnto God vnto our *B. Lady*, & vnto the *Sanctes*; The which do consiste in fastinges, disciplininges, and communions, visitinge of Hospitalls, of the prisoners, hearinge Masse, in almes, visitinge Holy places, the Rosarie, the beades, sayinge some office, vocall and mentall prayer, actes of vertue, & other workes of pietie, either for the whole moneth, weeke, or one day only, as euery one shall thinke best.

Theſe offerings are wonte to be made vppon the dayes which the *Father* doth aſſigne, and vppon occaſion, or ſome feaſt followinge; as of the *Conception* of the moſt *B. Virgin*, of all *Saincts*, of *Aduent*, of the *Epiphanie*, & the *Anuntiation*, on which (being the day our *Congregation* beganne) an annuall memory is made) with thanckeſgeuing, vnto God, & vnto his moſt holy Mother; & in acknowledgement of ſo greeat a fauour, ſomewhat is offered vnto them, of our pouerty, chiefly on that day, when the *Sonne* of God became man for our ſake; And they muſt pray for the happie progreſſe, & ſpirituall aduauncement of the *Congregation*.

And alwaies when they vnderſtand of any trouble, or vrgẽt neceſſitie of the Chriſtian common wealthe, (eſpecially of our Countrey) like offeringes are made vnto our *Sauiour*, to his moſt

Holy

Holy Mother, & vnto the *Saincte*s, that they would mitigate the wrath of Almightie God and be our Patrons, and Interceſſours in thoſe neceſſities.

The foreſaid offeringes are made in writtinge, & the wordes, & intention is ſuch, that they are not helde for vowes, but only for deuoute purpoſes, by the neglectinge whereof they commit no ſinne, but only the merite is loſt which was to be had for that good worke: And in the bill is written the name and ſurname of him which offers it, the which bill they bringe from home readie made, or elſe they write it in the *Oratorie* it ſelf in papers, which for that purpoſe are prepared, reteyninge with them a copie for their memorie; Afterwards euery one (as he ſits in the *Oratory*) goeth to carrie his bil to the boxe, for this purpoſe placed at the foote of the Crucifixe before the Altar

kiſſinge firſt the foote of the Crucifixe: And theſe billes come not to the hands of others, but of the *Father* only, who burneth them; And the memory of that which is conteyned in them ſerueth only for the ſpirituall good of the offerour.

Of Candelmaſſe & Palme Sunday.

Chapter 14.

VPon Candelmas day & Palme Sunday, the *Father*, or ſome other Prieſte, bleſſeth the cādles, & Palmes, which are prouided, of the ſame faſhion, & bignes for all.

The diſtribution of the ſame is made afterwards amongſt all the *Congregation* which are preſent in the *Oratory*; firſt vnto the *Father*, then vnto the *Prieſts*, & the reſt of the Officers which ſit vpō

the

the Benche and afterwards vnto the others, beginninge in order from the top of the benche.

The *Sacristans* haue care to prouide candels for that day & bowes of oliues with litle crosses of palmes.

Of the accusinge themselues of their owne faults.

Chapter 15.

IT is the custome nowe & then of some more feruẽte to accuse themselues publiquely of their faultes and defectes committed in the obseruinge of the Rules & the like, & kneelinge downe before the *Father*, and the *Prefect*, they humbly aske penaunce in publique, which the *Father* geueth thẽ. In these actions, (besides that they geue edification vnto others, and become more exact obseruers of

the Rules) they merite very much before Almighty God; The fitteſt time for their accuſation, is after the meditation, and before the Conference beginne.

The manner of cominge in, & goinge out of the Oratorie.

Chapter 16.

All at their entringe in to the *Oratory*, firſt take holy water, & then ſigne their names in the Table of thoſe that frequent: And thoſe that will communicate doe ſigne their names in the Table of communicantes, to the ende that the *Sacriſtans* may knowe the nõber of thoſe which are to cõmunicate, & may prouide ſufficient hoſtes. This beinge done, kneelinge on both knees, they make a litle prayer as long as they thincke good, ſoo that the exerciſe be not

begunne.

begunne. But cominge in time of meditation, they meditate together with the reſt; And if they come whileſt the pointes of meditation are geuinge, or in time of conference, of ſermon, or exhortation, It is ſufficient they kneele downe, & make a ſhort prayer, & after reuerẽce made to the Altar, they turne themſelues likewiſe to thoſe that ſit vpon the benches, & it is ſufficient that the *Father*, or *Prefect* vncouer vnto thẽ, to auoyde diſturbance, Then they ſit downe in a place, in which they may beſeene comodiouſly procuringe to ſit cloſe (as much as they can) to leaue place for others.

In ſittinge, the 26. common Rule is exactly obſerued, proceedinge without ceremonie, or precedence: Chayers are only geuen to the *Father* & Magiſtrates.

In goinge forth, they obſerue the ſame, without hauing any reſpect of Precidẽcie, the which is

alwaies cauſe of diſunion, and diſagreeinge of opinion.

Of the manner of admittinge into the Sodality.

Chapter 17.

IN the memorialls which they do giue vp that deſire to be receaued, they are to write their names, ſurnames, countrey, profeſſion, and dwellinge place, and whē the perſons are not knowne the diligēce is obſerued, which is ſet downe in the cōmon Rule 31.

After they are receaued to the Probation, they vſe in the 3. monethes of it, to be preſent at all the ſpirituall exerciſes which ordinarily are performed, to the end, that by their proceedinge they may be knowne, & a iudgement made of them; and on the other ſide, they ſeeinge that

which

which others doe, learne the obſeruance of the Rules, but they are not permitted to haue ſuffrage in the election, or admiſſion, or any other buſenes which is treated of in the *Congregation.*

The time of their Probation being expired, their *Inſtructours* doe propounde to the whole *Congregation* their admiſſion (but yet in the abſence of thoſe which are to be admitted) & their *Inſtructours* make the relatiõ according to the contẽtes in their particuler Rules: After the wonted prayers are ſaid (that is *Veni Creator ſpiritus*, and the prayer of the holy Ghoſte) they goe about the choyce, & the greater parte of the ſuffrages preuayleth, & if they receaue him, they aduiſe him by his Inſtructours of his receauinge, & in the nex *Congregation* they cauſe him to be brought in by the ſame *Inſtructours* & they receaue him with the accuſtomed prayers, & ceremonies.

being met in the entrance by 2. *Sacriſtans*, and brought betwene thē to kneele downe hard by the Altar, where they make a litle prayer, which being done, the *Sacriſtans* carry them to the benche, where they are embraced in name of all the *Congregation*, firſt of the *Father*, then of the *Magiſtates*, & they put them in minde of the *plenary Indulgence* which they obteyne: And laſtly they ſay *Te Deum Laudamus*, with the prayer *Da nobis quæſumus Domine perſeuerantem &c.*

It is not the cuſtome to admitt any of another *Congregatiō* to ours, whoſe patentes be not very well examined, or at leaſt the perſon himſelf, and certeine notice is to be procured whether he haue the qualities required in one of our *Congregation.*

But Prelates are ſo priuiledged that without any probation, or further triall, it ſufficeth they ſignifie to the *Father* or *Prefect* their

deſire to enter into the *Congregatio*, & ſo to be admitted.

The manner of recommendinge himſelf to God in the Morninge.

1.

TO geue thanckes to Almigtie God for the benefites receaued in generall,& in particuler for hauing paſſed well that night.

2. To offer himſelf wholy in the hands of Almighty God, and pray that he keepe him, and geue him grace to doe that day al thinges accordinge to his will.

3. To conſider thoſe thinges, which doe moſt draw him to ſinne, reſoluinge to abſteine from them & withall renewinge his good purpoſe of ſpirituall life.

4. To aske helpe to that end of our *B. Lady*, and to recommend

himſelf

himself to all the companie of the blessed of heauen, and in Particuler to his Saincte protectour for that moneth.

5. Lastly to say thrice *Pater noster* & thrice *Aue Maria* for all the faithfull aliue & dead, & to goe deuoutly to Masse offeringe that sacrifice for his sinnes & the necessities of the Holy Churche.

A manner of examininge our Concience at night

TO giue thanckes to Almightie God for the benefites receaued generally, & in particuler for those receaued that day.

To aske grace of our *Sauiour*, & true light to knowe, & hate sinne & in particuler the errours comitted that day.

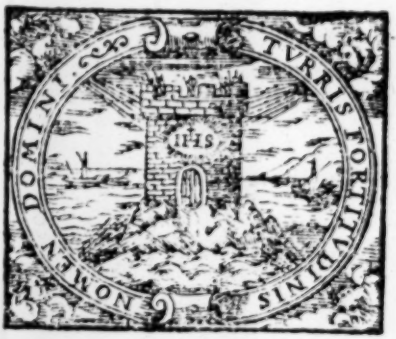
To aske accounte of his conscience of all that wherein he shall haue offended Almightie God

that day in thought, word, deede and omiſſion, attending to thoſe defects to which he is moſt inclined.

To aske of almighty God humbly pardon of whatſoeuer fault or ſinne which he ſhall finde

To haue a firme purpoſe to preſerue himſelf by the helpe of almighty God from ſinne hereafter, with purpoſe to confeſſe himſelf endinge with *Pater noſter, Aue Maria* & the *Creede.*

FINIS.



Some

SOme fewe Chapters of the Roman Copie concerning certaine particular officers, & ſome kinde of penaunces, & expences, (not makinge for our preſent purpoſe) are in this edition omitted, kept notwithſtandinge by the Secretarie to be printed, & practiſed when it ſhalbe iudged conuenient.